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TERMS:

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are *families*, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

HEAVEN IS WITHIN.

BY ANGELUS SILENIUS, A. D., 1620.

How far from here to heaven?

Not very far, my friend;

A single hearty step

Will all thy journey end.

Hold, there! where runnest thou?

No, heaven is *in* thee!

Seek'st thou for God elsewhere?

His face thou'lt never see.

Go out—God will go in;

Die thou, and let him live;

Be not, and he will be;

Wait, and he'll all things give.

I don't believe in death;

If hour by hour I die,

'Tis hour by hour I gain

A better life thereby.

THE COMING WORSHIP.

Home-Talk by J. H. N.

THE Jews, as we see them in the stories of the Old Testament, went through a series of exploits and victories, in which they accumulated wealth, organized a kingdom, and came to rejoice in the prosperity of their king and their nation; but the final blossoming of their career did not come until Solomon built a temple in which God could be worshiped. The most glorious sight, perhaps, which the world has ever seen, both socially and spiritually, was that in which the tribes of Israel looked to Jerusalem as their chief joy, and to the temple as the great glory of Jerusalem, to which the nation as one man went up from year to year to worship.

Something corresponding to that is yet before us—a work, in respect to which all that we have done so far is only as the gathering of material. I am not speaking of building a literal temple; I am speaking of developing a true system of worship—of acceptable intercourse with God. Our reaction from the cant and formality of the churches has almost deprived us of the conception of worshiping God in any outward way. We have heard so many odious prayers that we dislike the very idea of praying externally. But it is perfectly certain, after all, that the first and most important object of the organs of speech is not for conversing with one another, but to speak to God. If we have not learned this, we have not got beyond the alphabet of truth.

You may say that we must speak to God in our hearts. Very good. And if we begin with speaking to God in this way and follow it faithfully, the things done in our hearts will seek to express themselves in our bodies. Unless you mean to give up your bodies to corruption, and put them out of the church as incapable of worshiping God, you must conclude that the body can become a helpmeet to

the soul in all its doings. It follows then that the first office of our vocal organs is worship; that the first business of music is worship; and that the end of all labor and social intercourse is the worship of God. We must not expect to get the victory over the grave until we begin to put our bodies to the same work that our hearts are engaged upon.

I do not know how this is to come, but I am certain it is not in the way followed by the churches. I know that the cant and ceremony of formal religionists are hateful to God. When the system of worship that pleases him comes, no doubt it will be something new; it will take the material pertaining to bodily life and work it into new combinations.

But I think I can now give you the idea that will be the *germ* of all that is to come in this line of things. The central idea that will lead to true worship is the idea of the *presence* of God. Get the faith that fully realizes this idea—that conceives of God as a personal being who is present with us and may be spoken to and can speak to us—and you have the germ of all worship. Simple as is this idea of a present God, it requires all the earnestness of faith to maintain it. The churches have not any such conception. They say in commencing their prayers, "O Lord, we come into thy presence," etc., making it evident that they do not consider themselves always in his presence. They conceive of God as dwelling in a private sanctum where they must seek him when they feel like praying. The true idea is that God is present everywhere as a third party in every interview that is going on. You cannot stop to talk with your neighbor without God being present. He is here as a spectator at every meeting we have, at every rehearsal of the orchestra, every performance on the piano, and in every transaction whatsoever.

Now there is a method by which you can test whether you really believe this truth or not. When the orchestra performs here it sometimes happens that we have a distinguished visitor present who is supposed to be a superior judge of music; and on such occasions it is evident that all the members of the band secretly play to that visitor. They have him in mind all the while, and it helps them to play. They play apparently to the whole audience as usual, but the special incitement of the occasion is the fact that they are playing to this one person. What does this mean? It is simply an illustration of the principle that *in whatever you do you constantly have reference to the presence that impresses you most*. When two girls are talking with one another, if a young man whom they wish to please comes by, though they appear to continue to talk to each other, they really say every thing with reference to him. So if you believe

God is ever present, though you address your remarks to each other you will really be talking with reference to him; and if you do not talk to him and for him it is because you do not truly believe he is present.

If the Governor of the State sat beside me, and I went on talking to the assembly as I am now doing, I could not avoid thinking all the while that I was talking to the Governor—that he was the important character in the audience. And in believing that God is present with us I cannot help doing the same. Again, as in the presence of the Governor it might be proper for me to turn from addressing you and speak to him directly, so there is the same propriety in our addressing God at any time. If we admit the idea that God is a present, personal being with whom we can talk, simple vocal prayer or conversation of some kind will surely come.

Then we may go a little further, and consider the *method* to be used in communion with God through the agency of the vocal organs. It is certain that we must keep the system used by the churches out of our way. There is but little difference in method of worship between the Reformed churches and the Roman Catholics. While the latter use *printed* prayers, the former, though assuming to have forsaken formalities, have a manner of praying that is substantially the same as if printed. They have a certain routine of expressions that every minister gets by heart, and only varies slightly on different occasions. The congregational minister does not need a written or printed prayer, because he has a set of expressions committed to memory, amounting to the same thing as reading out of a book.

And some of the standard expressions in the routine prayers are of very doubtful propriety. What would be thought of our manners, if in addressing a Governor we should use the obsolete phraseology of two hundred years ago, and, referring to his high position, should commence in this strain: "O Governor, thou art high and lifted up," etc.? Would that be a suitable style of address? The churches, in *thouing* and *theeing* God, treat him as though he were a Quaker. I cannot see the least propriety in it. Go back to Christ and the apostles, and you will find nothing of these absurd specialities. I advise you, when addressing God in secret or elsewhere, to get rid of *theeing* and *thouing*, and try to frame an address to him such as you would consider respectful and becoming if made to a parent or superior. I think you would not generally begin with the word *O*, in addressing a man that you honored.

In sincerely offering our bodies a living sacrifice to God he will lead us to worship him in spirit and in truth—to honor him with every faculty, in ways as simple and artistic, to say the least, as those of our best intercourse with each other.

CRITICISM IN RIGHT ORDER.

[Selected from G. W. N.'s Writings.]

THE following paragraphs attracted our attention in a late reading of Day's Rhetoric. The author is discussing the importance

of Exercise as a means of proficiency in the arts of Oratory and Composition:

Exercise, in order to be most useful, must be *critical*; in other words, must be subjected to the inspection of a teacher or of the performer himself, for the purpose of removing faults and retaining qualities that are good. Such criticism is shown to be necessary at once by the consideration, that, otherwise it cannot be known whether the work has proceeded aright, or in accordance with the principles that should regulate it. It, also, greatly helps to give the principle exemplified in the Exercise a practical, controlling existence in the mind.

The proper time of criticism is after the performance is finished. To write or to speak with a constant reference to criticism at the time, is to impose on the mind a double labor or occupation, so that neither part of the work can be done well.—§18.

In applying criticism to oratorical compositions the caution here given in regard to the *time* of criticism, needs carefully to be observed; as nothing more fatally chills and enervates inventive and expressive power than the indulgence of an undue critical spirit at the time of composing or speaking.

By the use of these general means the mind is to be trained and developed to the power of expressing all its thoughts in taste or elegance. Such an indirect culture is to be preferred to any immediate endeavor, at the time of composing, to communicate to style this property. In the words of Dr. Whately, "The safest rule is, never, during the act of composition, to study elegance, or think about it at all. Let an author study the best models,—mark their beauties of style and dwell upon them that he may insensibly catch the habit of expressing himself with elegance: and when he has completed any composition, he may revise it, and cautiously alter any passage that is awkward and harsh, as well as those that are feeble and obscure; but let him never while writing think of any beauties of style; but content himself with such as may come spontaneously."—§362.

The doctrine of these extracts brings to view principles that are full of good sense and applicable to education on the largest scale. The process of our culture in righteousness, and even of God's management of mankind, seems to proceed on principles of the same kind with those noted above.

First, there are presented the two elements of *practice* and *criticism*: whose reciprocal action we know forms the grand impulse of improvement of every kind. Then, as to the time and order of their combination, the rule in rhetoric is also the true rule of life; criticism should follow, not interfere with, performance. In order to the best success in action we should have no reference whatever to criticism in the time of it, but act with the singleness and spontaneity of our first impulse. "To write or speak," says our author, "with a constant reference to criticism at the time, is to impose on the mind a double labor or occupation, so that neither part of the work can be done well." What is thus seen to be true in rhetorical exercise is completely true in action of every kind. There is no greater impediment to free, glorious, moral achievement, than that fear of criticism which is continually coupling action with the idea of right and wrong. It is thus that legality stands in the way of righteousness. Laws and rules make criticism a continuous thing—keeping men hard at work all the time under what amounts to the same thing—the duty of constantly squaring the conduct by certain critical rules. But this imposes a double burden and "fatally chills and enervates" the power of truthful performance. One thing at a time. Let criticism wait for its turn, and not crowd upon freedom of action. Adopting the principle in rhetoric, we should say, "Never

during actual performance study righteousness: don't try at such times to do specially right; but try simply to do what you undertake to. Dismiss the idea of morality, and attend to execution. Then, after the work is done, carefully inspect, criticize, and invite criticism upon it."

In what is said about "studying the best models" as a means of improvement in style we may see the germ of the whole spiritual philosophy of salvation. We are changed into the nature of Christ by a process of loving attention like that which the student gives to his favorite authors.

The wise men and moralists will hardly dare to apply this philosophy of the culture of rhetoric to the regulation of life; but it is in truth the very philosophy that God pursues in the gospel.

BACKWARD GLANCINGS.

x.*

THE *Perfectionist* found no lack of interested readers. Very many who would not subscribe for it, or even permit it to be taken to their houses, read it slyly at a neighbor's, or in stores, shops and out-of-the-way places. The few who did take it openly had their copies worn out by frequent lending. It was generally tabooed by the ministers and churches, and hence got few subscribers among the rich and highly esteemed among men; but the few of this class who did take it were, as we have before intimated, the very cream of their particular church or society. This was certainly true of Putney and the adjacent villages of Westminster, Vt., and I have reason to believe the same was true of most places where the paper obtained a hearing. The managers of the *Perfectionist* took no special pains to get subscribers—they offered no prizes, and sent out no agents. They did not open their columns to advertisements. But they had plenty to do, were full of faith and devotion, and overflowing with matter. They were assured that the truth they published would sometime find its way to the heart of the religious world. Thus they went on their way rejoicing. But meanwhile money did not flow in very abundantly. If the paper paid for itself without furnishing full support to its editors, it was all it could be expected to do.

But to worldly-wise friends the enterprise of course looked doubtful and discouraging. A free gospel, offered in a free paper, relying on God for support, and making love its medium of exchange, was a thing untried and unheard of. My father was a theoretical believer in the doctrines of the paper and much interested in its discussions, but he abhorred debts and unthrifty speculations as most men do perdition, and when the *Perfectionist* was about three months old he sent to J. a word of warning. The following letter in reply shows how J. was employed, and what were his views then of "getting a living:"

"New Haven, Oct. 8, 1834.

"DEAR FATHER:—I have received by H. your advice that I should leave New Haven if I am not getting a living. I address you more particularly at this time for the purpose of discussing this

* The previous No. should have been "ix" instead of "xi."

matter. I think it evidently is the will of God, as it is my desire, that I should remain here for the present. Here I have employment in various ways, which I cannot immediately have elsewhere. New Haven has become in some sort the center of business in the spiritual and intellectual world. Here the Lord's standard has been raised, and many are running to and fro, and knowledge is increasing. We receive many visits from persons residing in various parts of the country, who desire to understand the gospel, and very desirable opportunities are continually presenting themselves of circulating far and wide the knowledge of Christ. The correspondence which is flowing in upon us, in consequence of the circulation of the paper, is by no means small, and will unquestionably increase rapidly. The monthly preparation of the paper is no great task; yet I am much interested in the work, and wish to devote my immediate personal attention to the sustaining of its interest so long as the Lord shall permit its publication. We receive also occasional invitations to preach in this vicinity, and I find it very profitable to visit the several companies of believers which exist in Prospect, Meriden, &c. On the whole, though report will have it that I have been 'returned to my friends in a state of utter derangement,' it has not seemed, nor does it yet seem, to me expedient, to endorse that report by abandoning my post, though that post be 'where Satan's seat is.'

"As to 'getting my living,' the case stands thus: Money is sometimes offered me by those who love the truth; but I say to them, 'I have no occasion for it at present; my father has supplied me. Give it to Br. Boyle or Dutton, who need it more.' I should unquestionably be supported as they are, if it were understood that I desired it. As it is, I have received a little money and many offers of a home, at Prospect and Meriden, which I should accept if constrained to leave this city. Room-rent and furniture have cost me nothing thus far, and probably will not during the winter. My expense for boarding with Mr. Boyle will be as small as the case will allow, probably about \$2.00 per week.

"Now it is two years since I have had any claim upon you for support on the ground of relationship. What has been given I have received as a gratuity, with thankfulness both to you and to my Father in heaven. I have now, as a son, no claim upon you, and if you are not interested in the object for which I live I cannot ask or expect you to assist me. That object is that the will of God may 'be done on earth as it is in heaven.' For the furtherance of this object, so far as I am concerned, it seems to me desirable that I should remain here until I am directed to a more suitable place. If the object is a good one, and you consider me a person fitted to further it, you will not account money bestowed upon me as thrown away. It will not perhaps yield a profit so immediate and tangible as that of bank-stock, but it will help the building of that kingdom in which you hope to dwell forever, and into which 'the kings of the earth shall bring their glory.' * *

"B—— and D—— are both absent at present. I spent a few days at Prospect last week with exceeding pleasure and profit. That place contains the most remarkable instance I have ever seen of the continuance of a fervent but steady religious impulse during six months together. I am looking, as I suppose you are, with deep interest upon the battle-field of politics. Dr. Beecher said, in a sermon preached here a few days since, 'If the experiment of self-government in this country fail, I shall believe that I have misinterpreted the prophecies of Scripture, and shall give up the hope of the Millennium.' With all due respect to his wisdom, I must say I believe the so-called failure of every form of self-government, national and indi-

vidual, is really the harbinger of the reign of God; and all the distractions and convulsions in the civil world only conspire to hasten on the day of the speedy introduction of the kingdom of God.

"Your son. J. H. N."

PRACTICAL THEOLOGY.

HEAVEN, home, health, happiness—the divine order of salvation. This is what the *coming of the kingdom of God on earth* means. Any act of service or sympathy or self-denial, however humble, heartily done as unto the Lord, helps to introduce the kingdom of heaven into the world, and to make a happy home, whether in the Community or out of it, and is as much better than preaching as deeds are more precious than words. This is the school of practical theology which Christ endowed with his blood and which is conquering the world. Think of this, my brother and sister, when tempted to be discontented with your place, or to seek after high things. To be like Christ—full of love and service—is the greatest of careers; and to coöperate with him in establishing in this world heavenly, healthy and happy homes is the highest kind of work.

E. H. H.

WELL ENOUGH.

"LET well enough alone and ask no favors," said a friend to me one day, when I had allowed myself to get into a fret, and went to him for advice. I have thought of this many times since, and it has saved me hours of anxiety and care. It involves the idea of contentment—a state of mind in which constant reference is made to God's will concerning us. The desire for change of place or circumstances may be a legitimate one, but should not involve us in such a spirit of discontent with present arrangements that we cannot wait patiently for time and tide to carry us where we would like to go. If we believe that God arranges all our circumstances and that everything works for good to them that love him, we should expect that he will give us what is good for us without our taking any special care about it. We cannot have a perfect trust in God if we are all the time planning for our own comfort and convenience. No happiness is worth anything that is not the result of trust in God, and it is better to wait a long while for any blessing than to try to get it without paying this price for it.

S. L. N.

MY HOLOCAUST.

IV.

WHILE glancing over note-books or letters, I find that which rouses my heart to new earnestness and brighter faith. To be sure, much of the experience I here meet is too personal to be understood, or perhaps edifying, if printed. Good as it is, I can only cull stray sentences.

Here is the opening of a letter from our beloved Mrs. Cragin. It bears the date of Feb. 3, 1850:

"Dear S——: We received your notes yesterday, and fully sympathize with you in your rejoicing. You are reaping the reward of being sincere, and so am I. Let us make this an occasion stimulating us to more sincerity, until we become perfectly and recklessly abandoned to the truth. 'Who cares,' I often ask myself, 'who cares what

mortifying revelations I may have to make about myself, or what severe truth I may have to speak to others? Who cares, so long as I please the *Spirit of Truth*? Is not his favor worth more to me than the good opinion of the whole world, and even of the whole church? My heart answers, 'It is worth more.'"

Here is a paper which Mrs. Cragin drew up in 1851 for the Brooklyn sisterhood, and that was signed by them. It was afterward sent to Oneida and signed by the sisters there:

"The Spirit of Truth has proved himself (by abundant experience on our part) to be our best friend. We are indebted to his faithfulness for all the improvement that has been made in our characters. We feel grateful for his heroism and patience with us. We wish him to continue his care over us, and, by way of making it easy for him to do so, we do hereby, in the presence of God and of each other, renounce all fear of him and accept him as a loving husband: and this purpose of heart, given to us by God, we do commit to him for safe keeping."

Here are not a few comforting words, dropped by one and another. I will string them together like bright jewels. The reader had best wear them near his heart. Mayhap they'll prove an amulet to charm away much sorrow:

—"Follow your inward instincts. Do not do thus and so because other folks expect it, or because your situation seems to demand it."

—"That we are 'heirs of God and joint-heirs with Christ' is everlasting cause for rejoicing. If we rejoice that our names are written in the Lamb's Book of Life, because it is God's will that they should be written there, our hearts meet God's purpose, and we are both happy. God flows into us. Scripture saith, 'Thou meetest him that rejoiceth.'"

—"To be, and not to seem, is a good motto."

—"If our desires are allowed to become willful toward God, we put him under law."

—"Let us be content with the management of the angels, and not try to get into any self-chosen coziness. Let us covenant together to let God give us the cozy."

—"We often imagine that we can find happiness in this, that, or the other thing; but at last we discover that it only comes to us by going into the interior—drawing near to God."

—"Seek the gift of service."

—"Do not seek to attract Christ to you, but seek the faith which will enable you to look to him."

—"To be the most unnoticeable particle of Christ's body is glory and bliss. Far should it be from any one of us to stipulate as to our place, or to complain that we are not the eye or the hand. Whatever we are, our cup will be full—we shall have all the happiness we can contain."

—"Every one that resolutely sets his face toward Christ helps the whole mass of believers."

—"I will not allow myself to suppose that God will not make my duty plain to me. He will help me to know his will. He will not leave me in doubt. He will make my duty easy for me, too. . . He is not a hard master. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not.'"

—"The best kind of obedience is obedience to the Spirit of Truth in ourselves. That will work itself out into all other kinds of obedience"

—"What God wants is that we should respond instantaneously to his hints, and not make him talk much."

—"There will come a time when we shall be overwhelmed with the hallelujahs of heaven—sing-

ing God's praise of us in our own ears. All other honor is a soap-bubble to this. Soul, lay this truth up as a stimulus to deserve the praise that is coming. Don't feel poor, let who will be exalted above you."

Is not my amulet embroidered well with jewels? Let me keep the rest to shine for me alone.

Now I gather up my doomed pile. A huge basket-full it makes. Down to the boiler-room I speed, where glow two fiery furnaces. No one is near. The hot, unwieldy, iron doors I open with a clang. Upon the glowing coals within I hastily cast, by handfuls, my "burnt-offering." It blazes, crackles, shrivels. It disappears. Amongst the unfettered elements it is hailed as a fellow.

Thus ends "my holocaust."

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, DECEMBER 9, 1872.

FREE SUBSCRIBERS! Please renew your subscriptions *immediately* if you wish for the first numbers of the next volume.

HORACE GREELEY.

OUR last paper conveyed the intelligence of Mr. Greeley's death to our readers. The event has produced a profound sensation throughout the country. Mr. Greeley's name was familiar to every household. For forty years it had been before the public. No man had championed more good causes, or earnestly fought more bad ones. All the great reforms of the last half century have been aided by him. Few Americans have inspired a more wide-spread personal interest, or more general confidence in their integrity. He touched all classes, and all now find much in his character and career worthy of praise.

"For what will Horace Greeley be longest remembered?" is a question that many have sought to answer. One says, "For his creation of the *New York Tribune*;" another, "For his opposition to the extension of slavery;" another, "For his advocacy of Protection;" another, "For his efforts to dignify Labor;" another, "For his benevolence;" etc. We also have our answer to this question; and as it is different from any that we have seen we may be excused for giving it. We think Mr. Greeley will be remembered for his connection with Socialism long after men have forgotten his political sayings and doings. Socialism is the great question of the future; interest in it can never cease, but must, from the very nature of things, increase so long as there are human beings whose social condition may be improved; and hence the names of those who had most to do with its early advocacy must grow brighter as the years pass away and the interest in Socialism becomes more predominant. And Mr. Greeley certainly played a very important part in introducing Fourierism into this country and encouraging practical social experiments. His journal offered Brisbane and other apostles of Fourierism facilities for propagandism which they could not have otherwise obtained. Mr. Greeley did more; for years his voice, his pen, his purse, were used in behalf of Socialistic progress. Read the accounts in the "History of American Socialisms" of the formation of Associations, Communities and Phalanxes, and you will be surprised at the frequency with which Mr. Greeley's name is mentioned in connection with that of Albert Brisbane and others, and always in a way to show that he was

regarded by the Socialists as a tower of strength on their side. Mr. Brisbane scarcely exaggerated their general sentiment when he said at the great National Convention held in New York in 1844—"He [Mr. Greeley] has done for us what we never could have done. He has created the cause on this continent. He has done the work of a century." And when his presidential candidature is forgotten the following noble utterance—made in 1845—may be fresh in men's memories: "Fellow Associationists! I shall do whatever I can for the promotion of our common cause: to it whatever I have or may hereafter acquire of pecuniary ability is devoted." We challenge any one to find a passage in all the writings and speeches of all the Fourier enthusiasts of that early period that excels this. What other Socialist leader volunteered to mortgage his future prosperity for the benefit of Association?

And we believe that in all this he was sincere; that the cause of Socialism had his first and unqualified love. We need no more striking evidence of this than is found in the fact, that after the high wave of the Fourier movement had passed by, after nearly every one of the thirty-four Phalanxes and Communities belonging to the Fourier epoch had failed, and the general outlook for Socialistic success was utterly discouraging to all faint hearts—even so late as 1854—Mr. Greeley offered to lend the North American Phalanx \$12,000 to replace a burnt mill. The offer was declined on account of disagreement of the members, and so this Phalanx, the best conducted, longest-lived, and most promising of all the Fourieristic Societies, terminated ingloriously! But it should not be forgotten that Mr. Greeley did all in his power to keep it alive. Others may find themes of higher praise in his later life. We think the simplicity and nobleness of his character are most fully revealed in his words and deeds in behalf of Association.

We have not admired Mr. Greeley's course for many years past; we have sympathized to some extent with those who have criticised him for recreancy to the high humanitarian principles of which he was once a redoubtable champion, and who aver that he prostituted his great abilities to the service of politics partly at least from motives of personal ambition; but truth compels us to acknowledge that he devoted himself to the cause of Socialism long and well, and that he deserves to be remembered by its American advocates for all the future as one who did more than any other man to give Socialism a fair chance for discussion and experiment in this country.

RADICAL DISCOURSES ON RELIGIOUS SUBJECTS.
By William Denton. For Sale by Wm. White & Co., Boston.

Our reverence for the Bible can never be seriously disturbed by such works as this; for it is founded upon our appreciation of its spirit. You may show that the Bible has many inaccuracies of statement, many imperfections of style; that the account of the creation in Genesis does not accord with the geological records; that the Noachian flood could not have taken place precisely as described; and that the four Evangelists contradict one another in respect to a few minor matters: we have none the less confidence in the origin, character and effect of the Bible: we are sure that it represents the best *afflatus* in the universe; and that those who are the most thorough students of the Bible and effective mediums of its spirit are the best people in the world, and do the most to give the victory to Good in the great struggle ever going on. Why will not such critics as Mr. Denton treat the Bible as fairly as they do other works—Shakespeare, for instance? Shakespeare is known to be faulty in

grammar, inaccurate in statement, and to have been corrupted by careless transcribers, bungling printers and conceited editors; yet no one on these accounts endeavors to detract from the transcendent genius of the bard of Avon; no one condemns his great picture of life on account of these few poor brush-marks. Even Mr. Denton cannot find language to express his full appreciation of him, and preaches one of his "Radical Discourses" from a text he culls from the immortal plays. But whether critics treat the Bible as fairly as other works or not makes little difference. Its power and influence are steadily increasing; and, after all, the Dentons may be doing some good service in weakening the respect of men for the letter of the Bible; their appreciation of its soul may correspondingly increase.

COMMUNITY JOURNAL.

ONEIDA.

—Our horticulturists are bringing up the rear of their season's work. A goodly amount of cider has been made, to be stored for occasional winter table use, or converted into vinegar. The mulching of strawberries is in progress, the orchards are looked after, and parts of them that have been too closely planted are to be thinned out. This memorandum is worth making note of by all who contemplate planting apple-orchards, namely, Do not set standard trees nearer to each other than forty feet. Give them more room rather than less.

—"The English Governess at the Siamese Court," by Mrs. A. H. Leonowens, furnishes us with evening reading at present. It is a finely written work, and introduces us to the little-known ways, manners and spirit of life in Farther India.

—A name being wanted for the lodge at the Lake, a paper was put on the bulletin-board, whereon persons were requested to record their preference. The three names that got the most votes were, Lake House, Bleak House, and Lodge. Many others, such as "Down There," Khan, Lake Side, Retreat, Cottage by the Sea, etc., were suggested. One individual, who had just come from a two-days' sojourn at the place and whose experiences of wind, snow-storms, freezing streams and railroad perils, were somewhat startling to his home-going imagination, proposed to call it "The Jaws of Death." After an amusing discussion one evening the popular vote finally hit on "Joppa" as most satisfactory.

—The *Turf, Field and Farm* notices our two-meals-a-day experiment as follows:

"The Oneida Community, in Madison Co., N. Y., have adopted the plan of preparing and eating only two meals a day, and we are told that it works well. It economizes time in the kitchen, and affords greater leisure for study. The CIRCULAR informs us that 'many find their appetites decidedly better, but yet without any uncomfortable feelings of hunger between meals.' Moreover, there has been a gain in the family on the previous month of 126 pounds over all losses. The members of the Community, we believe, are industrious laborers, which fact renders all the more valuable the experiment. If the two-meals-a-day system works so well in this particular instance, why would it not be a good thing to give it a general trial? Let those who are trying to solve the labor problem take the question into consideration."

We receive many tokens that our experiment is enlisting favorable interest in many minds. So far it has been so satisfactory to us that it will be a very long time, we judge, before we shall wish to return to the old three-meal-a-day plan. It gives stronger stomachs, clearer heads, and tends to better interior experience. It secures many of the

objective and subjective results of the old way of occasional fasting, without any unpleasant results.

—The epizootic did not leave us quite unscathed, as was reported in the last week's Journal. One of our horses has since been so badly affected by it and showed so little signs of recovery that it was deemed best to kill him to end his misery. Value, \$100.

—Croquet still holds its ground in spite of the snow. The location is somewhat swept by the wind, which, assisted by an occasional broom, keeps the arches clear, and the charm of the game wins many out into the sharp, healthy, winter air. The game, however, hardly demands activity enough for the stern zero weather of mid-winter. Who will give us a genuine cold-weather game? We sometimes envy the lumbermen of Maine and Canada their winter battles with the woods, and wish some of the old forests were nearer to tempt us with their invitations to that sturdy business Homer describes so well:

"Loud sounds the axe, redoubling strokes on strokes;
On all sides round the forest hurls her oaks
Headlong: deep echoing groan the thickets brown,
Then rustling, crackling, crashing, thunder down."

—Many signs of a new influx of health are noted in the Community. One of our octogenarians, who a short time since was very sick and thought not likely to recover, now goes about among us with cheerful activity, and is as much interested as ever in all our progress. He says his recovery is due to the confession of Christ's life in his body and spirit. We who know by innumerable personal tokens the power of such confession made in faith, believe him.

—Since the great atmospheric wave of Nov. 15, that rolled over the cold crests of the Rocky Mountains and spread out like a fan over all our eastern half of the continent, winter has been steadily closing in upon us. The struggle between the light snow flurries and the dull November sunshine has been decided by a sharp, stern storm, and all the landscape, with the advent of December, has put on its cold, white drapery. Still the birds have not all left us. Robins have been noticed on the lawn a number of times lately, and a flock of crow-blackbirds was seen near the barns this (Saturday) morning, as merry as the little boys with their new sleds.

—A bonny little maiden,
A chubby-handed maiden,
With joyous burdens laden,
Came to our house one day.

A blue-eyed, smiling maiden—
Corinna, name of maiden—
With sweetest burdens laden,
Came to our home to stay.

—As the close of the year approaches, the business men begin to think upon the prospects of next season's operations. To help us make our plans and speculations as practical as possible, and bring everything within our actual means, the Financial Committee have prepared and presented the following document to the Business Board:

TO THE BUSINESS BOARD.

O. C. Office, Dec. 1, 1872.

Although our necessary expenses are provided for as they mature, and many schemes for spending our surplus income arise during the course of the year which are better carried out in the warmth of the first inspiration, yet there remains at this season a considerable residue of projects which have been from time to time postponed in the pressure of greater interests, and there may be others which now occur to individuals for the first time. It is desirable that these projects, both new and old, should receive due consideration as often as once a year, and it is also desirable that all projects not of pressing importance should be presented together, that an intelligent

view of their relative importance may be obtained. As the time of year is approaching when the larger part of our profits become available, and when we can obtain an accurate view of the resources at our command, the Financial Committee recommend that the Business Board take action upon this matter at once, that there may be time before the first of January for accurate estimates on the expense involved in the various projects. The schemes should be written out in good, fair handwriting, on one side only of journal paper, which will be furnished at the General Office, and signed with the applicant's full name, stating as thoroughly as is consistent with brevity, the reasons why the investment is desired, and giving an estimate, made out with great care, of the amount of money wanted. This amount should cover, not only the original cost of the article or articles, but also all incidental expenses, such as traveling to purchase, express and freight charges, etc.; in order that, in no instance, the entire amount expended shall exceed the appropriation. These applications, with their accompanying estimates, should be sent to the General Office where they will be placed upon file. On the first of January the head book-keeper, in consultation with the Financial Committee, will draw up a statement of the surplus funds at our disposal, and make out a list of the projects submitted, accompanied by a file of the original application. It will remain for the Board, either in committee of the whole, or by reference to the Community at large in general meeting, or by special committee, to adjust the wants of the Community to an amount corresponding to the sum at our disposal.

It is desirable that the managers of the productive departments should at this time present a clear, written account of the prospects of their businesses; the probabilities of an increase of sales; the profits, both on sales and invested capital derived from the different articles of manufacture, and the amount of additional capital which could be employed the coming season, with any other items of interest which will help the Financial Committee and Business Board to profitably invest that part of our income which we desire to lay aside for future production.

The committees or individuals in charge of the producing departments should at all times look out for repairs in the way of roofing, painting, etc., to the real estate they occupy; the expense of which will be charged to their departments. Large items should be made the subject of a consultation with the Financial Committee, both as to expediency and the most favorable time of execution.

The standing committees and individuals in charge of the expense departments which come under the system of limits, should bear in mind that the limits will be set to govern the ordinary expenses which must arise during the year, and that any definite items of unusual expense which can be foreseen should now be made the subjects of an application. For instance: in the Furniture Department a certain line of expense is inevitable for repairs and the purchase of necessary additions, but any large article for the public rooms, or articles of show and ornament, carpets, decorations, etc., should be provided for at this time of year if possible. So with the other expense departments. This rule should apply to additions in the line of real estate to be occupied by the family or any expense department.

As some items of necessary expense are liable to be overlooked, a few suggestions based on experience are here submitted: Committees should be appointed by the Board as follows:

1. A committee to look into the condition of all buildings not used by the productive departments, and bring in applications for their repair,

removal or demolition. This to include roofs, cisterns and all out-buildings.

2. A committee, including those in charge of the Rent department, to examine the necessity which may exist for additional tenant houses, consulting the needs of all the productive departments and of the household interests; and to make application for the necessary addition of capital to the Rent department; the financial condition of which should be ascertained by the committee before making the application.

3. A committee to examine the water-supply of all the buildings of the Community, and make application for new water-works, if any are found necessary.

4. A committee to examine the needs which may exist for new paths and walks, whether of plank, gravel, cement or other material, and for repairs to old ones. This committee might also enter application for ornamental fences if any are deemed necessary. Also for permanent improvements in roads and their drainage.

5. A committee to examine the needs of all buildings belonging to the Community in respect to inside and outside painting. In the case of buildings occupied by the producing departments, a recommendation should be made to the managers to do the necessary painting in consultation with the committee so as to have all done as one job. In the case of the real estate occupied by the expense departments, for example the seminary or kitchen, an application should now be made by the committee for a sum to cover expense of painting. If any department neglects the real estate in its hands, in this or any other respect, the committee should report the same to the Business Board.

6. A committee to examine the condition of all the water-powers belonging to the Community, and to consult with the departments using them as to the desirability of repairs. The productive departments will bear the expense of repairs in their proper proportion, but they should consult this committee before acting.

The matter of clothing expense for the coming year requires so much investigation of individuals that it should be attended to in advance of the other expense departments. The Financial Committee recommend that a strong clothing committee be appointed. This committee should investigate the needs of all the members of the Community, and make up their estimates as to the necessary expense in this department for the coming year, to be presented to the Financial Committee and Business Board the first of January. As to the other expense accounts, it is desirable to have some time for their discussion after the first of January, before the amount of necessary expense for the year is determined upon. For this purpose it would be well to set the 20th of January as the date on which the limits for the expense accounts will be made out for the guidance of the heads of the departments. This will allow twenty days for the work of the Financial Committee in investigating and laying before the Business Board the total probable family expense for the coming year.

STUDENTS' LETTERS.

XII.

The "Bhagavat Gita."

New Haven, Dec. 2, 1872.

IT is remarkable that the final result of scientific research into the history of that curious Hindoo book, the "Bhagavat Gita," only tends to strengthen the Christian belief that the Hebrew Bible is after all the book for all mankind, and not, as Thoreau would have us believe, only one of a class of good books that have grown up spontaneously all over the world. Writing in 1839, he expressed the

popular theory as to the age of the Gita, as well as his own opinion of the production, when he says to readers of scriptures :

"Read the Bhagavat Gita, an episode to the Maha Bharata, said to have been written by Krishna Dwaypayen Veias,—known to have been written by — more than four thousand years ago—it matters not whether three or four, or when—translated by Charles Wilkins. It deserves to be read with reverence even by Yankees as a part of the sacred writings of a devout people ; and the intelligent Hebrew will rejoice to find in it a moral grandeur and sublimity akin to those of his own Scriptures."

Thoreau has so much to say about it in his "Week on the Concord and Merrimac," that I became much interested ; and happening to meet President Porter in the street a few days afterwards, I asked him if there were a copy of it in the Library.

"I don't know whether we have a translation or not," he replied, "but there are several in Sanskrit."

"Thoreau speaks so highly of it," I went on, "I thought I would like to read it."

"Thoreau got his acquaintance with it from some translation," he said ; "he never read it in the original ; such men are quite apt to make a little knowledge go a great way."

"He certainly does convey an impression of extensive information," I answered meekly.

* * * * For the first time I saw the librarian puzzled. Usually he will go straight for any one of the 60,000 volumes that is called for ; but this time, after half an hour's search, he gave it up, saying that they had a translation, but he could not put his hand on it. Taking up the hunt, I at length exhumed three copies of the Gita, two of which were in Sanskrit, the third being Wilkins's translation. Drawing at the same time J. Talbot Wheeler's "History of India," I elaborated from the two a four-page composition, which however I will not inflict on you. The volume contains about 108 pages, very coarse print, comprising 18 lectures or dialogues between Krishna and Arjuna. Arjuna was a prince, and Krishna a god, who, equal to Brahma himself, had taken a human form and was charioteer for Arjuna. It is just on the eve of a great battle ; Arjuna is down-hearted, and doesn't wish to fight his friends and relatives who command the opposing army. Krishna pauses before the onslaught, and delivers these eighteen lectures to cheer and strengthen him. Here are two or three of the best passages that caught my eye :

"Gnan, or wisdom, is freedom from self-esteem, hypocrisy and injury ; patience, rectitude, respect for masters and teachers, chastity, steadiness, self-restraint, disaffection for the objects of the senses, freedom from pride, and a constant attention [to look upon them as evils, *translator's note*,] to birth, death, decay, sickness, pain and defects ; exemption from attachments and affection [i. e., "inordinate," *trans. n.*] for children, wife and home ; a constant evenness of temper upon the arrival of every event, whether longed for or not ; a constant and invariable worship paid to Me alone."

Speaking of men born under an evil destiny, the Gita says :

"They seek, by injustice and the accumulation of wealth, for the gratification of their inordinate desires. 'I shall obtain this object of my heart. This wealth I have, and this shall I have also. This foe have I already slain, and others will I forthwith vanquish. I am Eeswar [a god] and I enjoy ; I am consummate, I am powerful, I am happy, I am rich, and I am endowed with precedence among men ; where is there another like unto Me ? I will make presents at the feasts and be merry.' In this manner do these ignorant men talk, whose minds are thus gone astray. Confounded with various thoughts and designs, they are entangled in the net of folly ; and being firmly attached to the gratification of their lusts, they sink at length into the *Narak* [tophet] of impurity."

"A man also being engaged in every work, if he put his trust in Me alone, shall by my divine pleasure obtain the eternal and uncorruptible mansion

of my abode. With thy heart, place all thy works on Me ; prefer Me to all things else ; depend upon the use of thy understanding and think constantly of Me ; for by doing so thou shalt, by my divine favor, surmount every difficulty that surroundeth thee."

After carefully reading the book I found it impossible to believe it to be really four or five thousand years old, as Thoreau claims. Finally I carried the matter to Prof. Whitney, who made the following explanation : At the time of Wilkin's translation it was universally believed that the Bhagavat Gita was what it purports to be, a genuine episode in the Maha Bharata, or Great War of Bharata—one of the two extraordinary poems that comprise the whole of what remains of the political, social and religious history of India. When and by whom these epics were composed is unknown, but that the Brahmins have interwoven from time to time an immense number of precepts and discourses, inculcating the worship of Brahma, is now considered indisputable. Some of the most celebrated German philologists fix the date of the Gita since the Christian era, and believe it in some way to have been written by some one who had at least some tincture of Christianity. "However this may be," concluded the professor, "the Gita is certainly not over two thousand years old ; and though I cannot yet say I believe exactly as the German philologists do about it, still their arguments are entitled to very respectful consideration."

So it seems highly probable that the book that Thoreau placed beside the Bible is really derived in essence from it.

That part of the Maha Bharata known to be ancient is entirely taken up with battle stories and the like.

But I fear I have said as much as will interest you, perhaps more, and College items must wait till another time.

K.

THE SORROWS OF A NOVICE.

I DON'T know but some women have a genius for shirt-making. I haven't. I don't take to it naturally. I never did. I haven't a bit of innate gumption about

"Seams and gussets and bands,
Bands and gussets and seams."

Whatever I know about them has been acquired through much tribulation. Nothing else in the line of sewing has ever caused me such vexation—such cruel mortification. The person who invented the shirt-pattern was my benefactor. I never really enjoyed "peace of mind" until I became the possessor of one, and not immediately even then, as you will see. Wretched man ! He had probably been goaded to desperation by just such a bogger as I was, until he resolved that if he must have fits he would fit himself, and so produced, in a moment of jugular congestion or pectoral irritation, the immortal pattern. I have just finished four specimens of that indispensable article of male attire ; and though I can now pass through the ordeal of its construction with tolerable equanimity, my mind invariably reverts to past failures, and I cannot suppress a sigh of relief when I perceive that it has reached completion in a state of fair resemblance to others of its kind.

My first shirt was made for a young mechanic, and it was cut in a very plain style, with no bosom, no cuffs, and not a scrap of linen about it. I was at the self-confident age of seventeen, and pushed ahead without asking advice. Laying one of his old garments upon the new cloth, I managed, with the aid of the scissors, to produce something not unlike the model. The hemming of the flaps, the sewing together of the sides, shoulders, &c., were of course easy enough ; but when I arrived at the question of properly fitting the neck, I was at a

loss what to do until I recalled an old-fashioned rule of some good housewife which I had somewhere heard ; viz., place an inverted saucer (no directions as to diameter) with the opposite points in the circumference upon the termination of the shoulder-seams, and cut the front according to the outline indicated by the semi-disc.

"Capital !" thought I, and proceeded to follow this ancient rule with conscientious fidelity. I have since suspected that the neck of that shirt "set" about as well as any plough-boy's in Devonshire. If that had been all there was at fault my name might have passed down to posterity in respectable standing among those who "ply the needle and thread." But, alas ! at that time bishop sleeves were all the style. We girls invariably made our calico sleeves the full width of the cloth, without a taper from shoulder to wrist, and the wider they were the more charming we considered the effect. I rashly concluded that what seemed so admirable to us must be equally desirable to the wearers of shirts, and I accordingly cut those sleeves of dimensions that would have done honor to any Episcopal functionary. Poor Hal ! How plethoric his coat-sleeves looked with that mass of cotton cloth inside ! How their voluminous proportions obtruded themselves at the wrist in irregular puffs and ruffles ! How he tucked and fumed and fumed and tucked, and asked me what ailed those confounded sleeves ! I didn't know what the matter was. How should I ? I supposed that I had achieved a triumph in shirt-making when I attached those wing-like appendages to the sides of the slender body. When he next "turned over a new leaf," with a garment constructed by a more experienced seamstress, he discovered the cause of his distress, and you can easily believe that I have not to this day heard the last of those sleeves.

My next attempt was at making a set of fine shirts, with plaited linen fronts, etc., for a student at Yale. Shirt-patterns were just coming into use, and Herbert, induced by the advice of his chum, purchased one, not at a fashionable tailor's as Guy did, but, being of an economical turn, he obtained his of an old Dutchman on Chapel-st., who furnished it 25 cents cheaper than the tailor's rates. How rejoiced was I to behold that roll of brown paper ! I imagined that the day of the emancipation of mankind was at hand, to say nothing of the emancipation of womankind from the trials and vexations connected with non-fitting shirts. I applied myself to the cutting and making with unusual courage and fervor, sure that my troubles were over. Finished and duly starched and ironed, their stiffened fronts looked as though they might be models of deportment. Herbert put one on one morning before starting for college, and declared that he had no fault to find. It certainly did look well ; but appearances are often deceptive, and it was not long after taking his seat in the recitation-room before he began to feel an uncomfortable sensation about the chin. Horrors ! the bosom pouched ! He smoothed it down ; he pushed it out under the sides of his vest ; but his efforts were unavailing. It persistently puffed out its semi-hemispherical form beneath his outraged Imperial. Glancing uneasily at Guy, who sat serenely beside him with his mind apparently intent upon the passing exercises, he beheld with envy his immaculate front, and giving the offending pouch an indignant thrust he vehemently ejaculated, "Thunder !"

"This comes," said his sympathizing friend, "of your going to that old foggy Dutchman for your pattern !"

Herbert groaned and dropped the subject ; but when he reached home he begged me to see if anything could be done to reconstruct the thing. I cut the neck out in front, refitted the shoulders, enlarged the band, had him try it on again and again,

and at last tortured it into a condition which was endurable, though it was by no means right. The crater of discontent with that "wretched Dutchman" however ceased violent eruption, though it was doubtless seething below the surface.

A year or two later, I having returned to O. C., sister Inez, finding that she must make Herbert a pair of shirts, hunted up the pattern for that purpose. Patterns were more common then; but not feeling certain as to the proper matching of the parts by following the shirt I had made, she called to her aid the united wisdom of all the housewives in the family, who turned the erratic garment this way and that, viewed the pattern with critical eyes, and finally reached a unanimous conclusion. Shades of Brummel! I had inserted the bosom into the back! The honest Dutchman was not to blame after all; for a shirt, being made with the bosom where he designed to have it, fitted to a charm.

Since that time I have not thought very highly of myself as a shirt-maker. I can, indeed, make a shirt; but I display no temerity. I indulge in no flights of constructive fancy. I have found out how the pattern goes, and I follow it as closely as the mariner follows his compass.

Moral.—Young ladies, consult your mothers.

Z.

IMPROVED NAVIGATION OF THE ILLINOIS RIVER.

EDITOR CIRCULAR:—A few days since I visited Henry, where the State of Illinois has constructed an expensive dam and lock for the purpose of improving the navigable capacity of the Illinois River. The work is considered a very superior piece of engineering, and it certainly is an important advance to the opening of oceanic commerce to Chicago by way of the two rivers and a ship-canal. It was completed last January, two years from the time of commencement, under Chief Engineer D. C. Jenne and Contractor Willard Johnson, now employed on the lock at Keokuck, Iowa. It consists of a massive stone dam six feet in height and four hundred and fifty feet long, a lock three hundred and fifty by seventy-five feet, and an earth-work about two hundred feet long, extending from the lock to the high ground.

Great difficulty was experienced in obtaining a secure foundation, owing to the existence of quicksands and copious springs. Piling was driven down some twenty-four feet, sawn off under low-water mark, filled in with grouting, planked with heavy timbers, running across the stream, and then up and down above the former, and the whole again grouted. One spring boiled up so forcibly as to heave this foundation till holes were cut through the timbers and a four-inch pipe inserted, through which the water could find free exit.

The dam resting on this foundation is built of solid cut stone, and is fifteen feet in thickness for half its height, and several feet less above, making a jog on the lower face; so that the water falls over the top and strikes three feet below on the solid masonry, and thence another three feet to the apron proper, forming a pretty cascade. The walls of masonry forming the sides of the lock are very massive and bound with iron girders. I was unable to learn the exact number of cords of stone used, all of which was brought by rail from Joliet, and the freightage of which amounted to about \$32,000.

The four gates of the lock—each of which is twenty-four feet high and forty-two feet long—contain two hundred thousand feet of timber, the largest pieces being twenty-six inches square. The entire cost of the work was \$400,000. This improvement gives six feet of water in the driest seasons up as far as La Salle, thus accommodating all steamers that ply above St. Louis. The dam

furnishes an immense water-power, as yet unutilized; for though the fall is but six feet there is an abundance of water.

A few rods below the lock and dam there is a wagon bridge of wood, with a span of eight hundred feet, including a draw one hundred and ninety-five feet long to accommodate steamers. This bridge was built by a chartered company at a cost of \$95,000.

D. J. B.

Geneseo, Ill.

A PLEA FOR THE MANSARD ROOF.

"The most unpopular thing in this country, just at present, is unquestionably the Mansard roof." So says the *Liberal Christian*. There is, however, a characteristic fallacy in the sudden disgrace of this beautiful form of the usually least beautiful part of edifices. The good taste of Europe recognized, generations ago, the superior claims of this roof, and it has ever since been the chief memorial of its inventor, in architectural art. Never, before our late disasters, has it been charged with the really thoughtless objections now alleged against it, though Paris is full of Mansard roofs. It is not the Mansard roof, but the material with which we construct it, that is justly obnoxious to those recent criticisms and anathemas. The fallacy, as we have said, is characteristic. We Americans are ever disposed to lay the blame of our own follies on somebody or something else.

Poor Mansard, who has had the admiration of the architectural world for more than two hundred years, and whose designs have ever been pronounced "remarkable for nobleness and beauty," is now made the "scapegoat" for the sins of our American carelessness and shabbiness of material, and the stupendous losses of Chicago and Boston. Let us come to our cool senses about this matter. Let us not sacrifice one of the finest ornamentations of our monotonous city blocks for a hasty and preposterous fallacy. Build your Mansard roofs of right material as they do elsewhere in the world, and you can retain all their beauty and other advantages without your losses. Go to Tryon Row, near the City Hall, and look up at the magnificent granite building of the *Staats-Zeitung*, if you would see both the glory and the security of the Mansard roof. Its whole structure is iron—it is as fire-proof as any building can be made. As to the inaccessibility of such roofs to our water apparatus, that is a question entirely aside from the architectural style of the roof. It is a mere question of height, and as applicable to other styles as to this.—*Methodist*.

STRENGTH AND HEALTH.

It is quite a common idea that health keeps pace with strength. I know intelligent persons who really think that you may determine the comparative health of a company of men by measuring their arms—that he whose arm measures twelve inches is twice as healthy as he who measures but six. This strange and thoughtless misapprehension has given rise to nearly all the mistakes thus far made in the physical-culture movement. I have a friend who can lift nine hundred pounds, and yet is an habitual sufferer from torpid liver, rheumatism, and low spirits. There are many similar cases. The cartmen of our cities, who are our strongest men, are far from the healthiest class, as physicians will testify. On the contrary, I have many friends who would stagger under three hundred pounds that are in capital trim. But I need not elaborate a matter so familiar to physicians and other observing people. No test of health would prove more faulty than a tape line or a lift at the scale-beam. Suppose two brothers—bank-clerks—in bad health. They are measured around the arm. Each marks exactly ten inches. They try the scale-beam. The bar rises at exactly three hundred pounds with each. Both seek health. John goes to the gymnasium, lifts heavy dumb-bells and kegs of nails until he can put up one hundred and twenty-five pounds and lift nine hundred, and his arm reaches fifteen inches. Thomas goes to the mountains, fishes, hunts, spends delightful hours with the young ladies, and plays cricket. Upon measuring his arm we find it scarcely larger than when he left town, while he can't put up sixty pounds nor lift five hundred. But who doubts Thomas will return to the bank-counter the better man of the two? John should be the better man, if strength is the principal or most essential condition of health. A circus usually contains

among its performers a man who can lift a cannon weighing nearly or quite half a ton. Then there are half a dozen riders and vaulters, who have comparatively little strength. If anybody supposes that the strong man has better health than the flexible, elastic ones, he has but to make inquiries of circus managers, as I have done, and he will learn that the balance is found almost uniformly with the latter. Agility and flexibility are far more important than strength, and that fine silken quality of the muscular fiber, which comes only from an infinite repetition of light and ever varying feats, far more important than size.—*Dio Lewis, in "To-Day."*

Joking among the Speculators.

Which is the villain? Let me see his eyes;
That when I note another man like him
I may avoid him.

Much Ado about Nothing.

"I have had but one business transaction with Mr. Jay Gould in my life. Since 1868 I have had nothing to do with him in any way whatever; nor do I mean ever to have, unless it be to defend myself. I have, besides, advised my friends to have nothing to do with him in any business transactions. I came to this conclusion after taking particular notice of his countenance!"—*Letter of Mr. Vanderbilt to the New York journals.*

Response by Mr. Gould through a press reporter: "So far as Mr. Vanderbilt's criticism of personal appearance is concerned, he ought in his piety to attribute any defects in that respect to the same Wisdom that has bestowed on him his good looks!"

THE NEWS.

AMERICAN.

Congress met on Monday last.

The Erie Canal was officially closed on Thursday.

It is proposed to start an iron rolling-mill at Utica, with a capital of \$500,000.

Mary Somerville, celebrated as a mathematician and writer on astronomy, is dead.

The general closing of inland navigation in our northern waters is now in progress.

In California some of the northeastern settlements have been attacked by the Mosderes Indians.

The Chesapeake and Ohio railroad will be completed from the Ohio to the James river, at Richmond, by the first of May next.

The citizens of Buffalo want the Erie Canal enlarged, and a committee of fifteen has been appointed to look after the matter this winter.

A line of steamers from San Francisco to New Zealand has been established. The first vessel of the line, the *Dakota*, sailed Dec. 4.

A terrible storm prevailed at St. Johns, New Brunswick, on Nov. 29th and 30th, doing great damage to the shipping in the harbor, and destroying several buildings. A number of lives were lost.

The election of Geo. Q. Cannon Delegate to Congress from Utah is to be contested by his opponent, Mr. Maxwell. Mr. Cannon was the Mormon candidate, and is one of the leading men of the sect.

The old Livingstone House at Poughkeepsie is demolishing to make way for the erection of the Hudson River Iron Company's works. The house is one of the oldest in the State, having been erected early in the last century.

A banquet given by the Washington editors and correspondents in honor of Henry M. Stanley is to take place in Washington on the 11th of January next. It is to be purely professional in character, the President, Cabinet, and Governor of the District being the only guests outside the profession.

Professor R. W. Thurston, of the Stevens Institute, recently delivered an address before the Polytechnic branch of the American Institute, in which he endeavored to show that for heavy truckage on common roads and streets the steam traction engine may be used with an economy of seventy-five per cent. over the cost of employing horses.

Victoria C. Woodhull and Tennie C. Claflin on Tuesday last gave bail in \$8,000 each in the civil and criminal suit in the United States Commissioner's Court,

J. M. McKinlay and a Mr. Johnson, of Virginia, furnishing bail. In the Challis libel case they gave bail in the Police Court in the sum of \$2,000 each; and in another civil suit \$5,000 each.

President Grant has nominated Judge Ward Hunt of Utica, to fill the vacancy on the bench of the Supreme Court of the United States occasioned by the resignation of Judge Samuel Nelson. This is a nomination eminently fit to be made. Judge Hunt has already achieved great eminence as a lawyer, and a most honorable career. He will grace his new position by fine culture, rare ability, acuteness and liberality of mind.

The *Austrian Exhibition Gazette* calls attention to a new industry, namely, the incorporation of rabbits' hair with wool and cotton in weaving textile fabrics. When properly prepared the hair is said to make a good strong yarn in no way inferior to wool. The shorter hairs, which are incapable of being woven, can be sold to felt hat manufacturers at \$3 a pound. The *Gazette* thinks that an important industry will grow out of rabbit hair weaving.

An exchange says: Brigham Young's plan of living after the order of Enoch consists in families, say of a thousand persons, who shall have their separate houses, but the cooking and eating be done in a special building, which shall contain a kitchen and a dining-hall. Every person at the table should telegraph to the kitchen his wants—a steak, cup of coffee or tea, or slice of toast, and this should be conveyed to him on a railway beneath the table. When all have fed, the dirty dishes to be piled up, slipped under the table and railroaded to the kitchen for washing. That plan would leave most of the women free to do more valuable work, and not be hampered with cooking and kitchen economy.

The President's Annual Message is a plain, business-like document. He recites the results of the Geneva arbitration, and the San Juan Boundary decision by the Emperor William, and tenders the nation's thanks to the diplomatists and arbitrators who brought about the settlement of these questions. He recommends the appointment of a commission to determine the boundary line between Alaska and British America, also that the appropriation for running the boundary between the Lake of the Woods and the Rocky Mountains be increased. He recommends that the International Statistical Congress be invited to hold its next session in this country in connection with the Centennial Celebration to be held in 1875; also that an appropriation be made to aid in the exhibition of American products and inventions at the Vienna Exposition next year, and that two naval vessels be set apart to assist in the matter. The foreign relations of the Government are in a satisfactory condition, so also are the finances. The various recommendations of the heads of the several departments in their annual reports, transmitted with the Message are indorsed. The Indian policy is said to be successful, and will be maintained. He recommends the abolition of the franking privilege, the adoption of a system of postal telegraphy, a liberal contract for ocean mail service, a closer commercial connection with South America, the investigation of projects of internal improvement, the appropriation of the net proceeds of the sale of the public lands for educational purposes to aid the States in the education of their children, the taking of a new census in 1875. Though some Ku-Klux elements still exist in parts of the South the President hopes that all disturbances from that source will soon cease. The civil service reform is approved. Many other minor points are touched upon. In relation to the Mormon question the President has the following paragraph:

Affairs in the Territories are generally satisfactory. The energy and business capacity of the pioneers, who are settling up the vast domain not yet incorporated into States, are keeping pace in internal improvements and civil government with the older communities.

In but one of them, Utah, is the condition of affairs unsatisfactory, except so far as the quiet of the citizens may be disturbed by real or imaginary danger of Indian hostilities. It has seemed to be the policy of the Legislature of Utah to evade all responsibility to the Government of the United States, and even hold a position in hostility to it. I recommend a careful revision of the present laws of the Territory by Congress, and the enactment of such a law as the one proposed in Congress, at its last session, for instance, or something similar to it, as will secure peace, the equality of all the citizens

before the law, and the ultimate extinguishment of polygamy.

FOREIGN.

Thomas Carlyle has just completed his seventy-ninth year.

James Watson Webb is lying seriously ill at Nice, in southern France.

A Russo-Greek Church has been opened in England at Wolverhampton, with an Englishman as priest.

The death of Sir John Bowring is announced. He was the founder and at one time editor of the *Westminster Review*. He had also served in Parliament and as Minister to China, and was withal a great linguist and a poet.

In the libel suit of Hepworth Dixon against the *Pall Mall Gazette* the jury awarded the plaintiff damages to the amount of one farthing. Mr. Dixon gains his point that his book, "Spiritual Wives," is not an immoral book—a very common-sense verdict so far.

The French Legislative Assembly is in a very disturbed condition, and its relations with President Thiers are not harmonious. The situation is eminently Frenchy and uncertain, and no one can foresee what a day may bring forth. At present the Assembly appears to be dividing into two great parties, the Right and the Left. A committee of thirty has been appointed, in accordance with M. Defaure's resolution, to draw up a law regulating the public powers and prescribing the conditions of Ministerial responsibility.

The first Protestant Missionary Convention ever convened in Japan held its sessions from the 20th to the 25th of September. Fifteen Missionaries were present, and the meetings were attended by eleven women connected with the missions. The missionaries represented the Reformed Church in America, the American Board, the Presbyterian Church, and the Woman's Missionary Society. Robert Nelson, of the Protestant Episcopal Mission of Shanghai, sat with the Convention by invitation. The convention was called mainly for the purpose of fixing upon some plan for the translation of the Bible into Japanese, to further the production of a Christian literature for that nation, and to promote unity and harmony of action among the missionaries of the various boards. A committee of one member from each mission was appointed to prepare a translation of the Scriptures. With this committee, consisting of Rev. S. R. Brown, D. D., J. C. Hepburn, M. D., L. L. D., and D. C. Greene, the American Protestant Episcopal Mission and Pere Nicolai of the Greek Church were invited to cooperate. The Gospel of Mark has already been translated and printed, as a private enterprise, and no opposition has been offered to its circulation.

The *London Times* says: Bedford is undoubtedly the most appropriate place for a statue of JOHN BUNYAN. It is just two hundred years since Bunyan was liberated from Bedford jail, after an imprisonment which turned out to have been of the greatest value to the world. In that jail was composed the finest allegory that imaginative literature knows—a work which has been at once the admiration of the student and scholar, and the delight of millions of children, who have found in it a kingdom of romance. In the households of large sections of our population, it has assumed a place by the side of the family Bible, generation after generation; and, next to the Bible, it is probably the book which has been and is most read in this country. John Bunyan does not need a statue at Bedford or elsewhere; still the notion of giving him one is well intentioned, and the manner of its presentation is most graceful and praiseworthy. The Duke of Bedford, unsolicited, has undertaken to present to the town a colossal bronze statue of the author of the "Pilgrim's Progress;" and has also, we understand, offered a considerable sum toward the cost of clearing a suitable site. Around the statue will be placed certain figures selected from Bunyan's allegorical works. We trust the monument, as a whole, will be worthy of the great Englishman whom it will commemorate, and of the important town of which it will form a prominent decoration.

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